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From "Fraser's Magazine."

The Materials of the Universe.

(Continued from page 235.)

But our investigation, however interesting, does not thus far bring us to any conclusion. We have been advancing apparently in parallel, in place of converging directions. The spectrum of the sun is discontinuous, with hair-breadth tracks of darkness. The spectra of the terrestrial elements are also discontinuous, but with hair-breadth lines of light. The one seems of a class which is the reverse of the other. But this apparent contrariety will stand to further thought and further investigation. There may be more connection here than meets the eye. Their relative position might be collated. No one element has bright lines at all comparable in number to the dark bands of solar light: still, if any single elementary line-system were found to agree in position throughout with a corresponding number of solar interstices, would it not be a marvellous coincidence? The interruptions are so extremely minute for the most part, and so perfectly invariable in relative situation, that if it were possible to match, and fill up precisely, any one set out of them, would it not be a most suspicious and suggestive fact? But this is just what the ingenuity of man has been permitted to do. The skill of the optician has brought the bands of the terrestrial elements successively into direct comparison with the solar lines, placing them side by side in the same field of view. In very many cases no correspondence can be found. The sets of objects are similar in character, but so dissimilar in position and grouping that there can be no mutual relation. But in other instances we are startled by the accord. In number, in position, in thickness, the correspondence is absolutely perfect; every line of the terrestrial element has its fellow, somewhere or other, in the long and multitudinous series of the solar bands. Strange coincidences, without real connection, there certainly have been, and are, in the system of things. For example, it once happened to the writer to bring out, at the close of an arithmetical operation, the succession of figures 345.6, the chances against which must have been extremely great. But there is something more here. A possibility of course there must be in the abstract, that such a correspondence

might be the effect of chance—that is, since the lines must be of some definite number and dimensions, and must occupy some definite position, there cannot be any natural impossibility that the number and dimensions and positions in each case should correspond. But the resources of mathematics enable us to compute the probabilities of such matters, and it is stated that, with regard to one set of lines only, consisting of about 60 individuals, the chances in favor of that coincidence implying identity are as 1,000,000,000,000,000,000 to 1. And this, we must remember, though possibly the strongest, is yet but one out of a considerable number of similar instances, each increasing the chance against error in so high a ratio, that though not a mathematical, it becomes a moral impossibility; and we are forced to admit a connection of the most intimate nature between those sets of luminous terrestrial and the corresponding non-luminous solar lines.

It is obvious, however, that a very important link is wanting. How are the light and darkness to be reconciled? What has wrought the apparent reversal of the state of these bands? If this cannot be explained, the whole remains in a state of unpenetrated obscurity. Nothing but such a reversal by actual experiment could establish their identity; and what could seem less likely than such an experiment, to be devised, or to be successful? Yet it has been done. Even this has not been denied to the patient enterprise of man. A single instance of such a change would have been sufficient to establish the principle—but it has been effected over and over again. And though we have not as yet accomplished a general reversion of these lines—and no wonder, the conditions of the experiment being peculiarly embarrassing—yet we have lifted the veil in so many places, and with so varied elements, that no reasonable doubt as to what lies behind it can remain: the difficulty experienced in applying our scanty means of operation would not be felt for a moment in the glorious laboratory in the centre of our system. The principle then is this: that when an element in the state of vapor has been so heated as to give out its characteristic bright bands, if the light of these bands subsequently traverses another stratum of the same vapor, of a lower and non-luminous temperature, these bands will be reversed, absorbed we might say, in their transit, and will appear no longer bright but dark, if there is any luminous background capable of exhibiting them by contrast. How then will this apply to the case before us? We shall be at no loss for the explanation, if we only suppose, first of all, that the real body, or more correctly, photosphere of the sun, consists of materials of such a nature as to stand the amazing temperature concentrated there, if not without fusion, yet without being reduced to vapor. Carbon, possibly, might answer the description, but the means of identification

are wholly absent. Such bodies would give us the continuous spectrum—the brilliant background of varied colors. These, in fact, are the real source of the solar light, and these perhaps may constitute the great bulk of that huge luminous mass; but of their nature we are, and must remain, in ignorance, since, as far as our present means of investigation extend, it could only be manifested to us by those elementary lines, which are not otherwise called out except by commencing volatilisation. Among these unknown solid or fluid materials, however, are interspersed, we must suppose, a number of elements of a less refractory character—substances which resolve themselves into vapor in the focus of that unearthly glow, and float at a limited height above it. These would obviously exhibit in the spectroscopic lines of light; and, we have reason to believe, of sufficient brilliancy to project themselves unextinguished, if not undimmed, in front of the general spectrum. But those lines we are not in a position to see. Masses of elastic vapor, extending themselves further and further from the ignited surface, must necessarily lose in proportion some of the temperature prevailing beneath them, and when sufficiently cooled by expansion and remoteness, would effect the reversal of which we have spoken, and convert every luminous band into a corresponding line of blackness. We require no more. All is as naturally explained as we can reasonably expect, both the spectrum of color and its interruptions, in full harmony alike with theory and with the results of terrestrial experiment; and there is no presumption in saying that we now know some part of the materials of the sun.

But merely a part of them. Not only are we ignorant, as we have said, of the nature of anything that does not speak to us, as withholding its elementary lines, but we are equally at a loss if the lines should be there without their key. Then we are listening to a strange language, and no interpreter at hand. We do not even know the number of the individuals thus intimating their existence in that fount of light. For as some of the known elements have very few, but others a profusion of lines, so it is impossible for us to conjecture of what number of unknown elements that uncounted multitude of solar bands are telling. Some of the bands undoubtedly arise nearer home. They are due to atmospheric absorption, increasing with its amount, and disappearing, probably, wholly beyond its influence. These we may eliminate by careful observation. But what of the rest? Our teachers are silent; nor is there in the present state of science much to warrant a hope of discovery. If, when we have gone through the whole circle of terrestrial elements, and ascertained, as Herbert says,

What, willing, nature speaks, what forced by fire,
and found no key among all this to decipher

the grand but forbidding characters of the rest of the solar inscription, for the present at least our discoveries there are at an end. Thirteen or fourteen elements, metallic and gaseous, rewarded the investigations of Kirchhoff, the great leader in this new branch of research. It is a noble thing to have read so much—to have spelt out so many names in that glorious handwriting of the Almighty: more wonderful to have done so much than not to have accomplished more. But Kepler's words will ever be found true, 'Adhuc plus ultra est,' both to reward and to baffle the investigator. Our advance seems to have been checked here; in this direction the assault has terminated in only a partial though glorious success. Kirchhoff and his followers have won their laurels bravely; but the rest of the citadel is impregnable, or defies at any rate all hitherto devised modes of attack. But there was no reason why the campaign should thus terminate, and it has been pushed on in other quarters and by other hands, especially by our truly eminent countryman, Huggins, with most gratifying results. It has long been known that, on earth, the interruptions in the solar light are unchanged by reflection, even from an irregular surface: if then the spectra of the planets are not faithful reproductions of that of the sun, the difference must be due to a diversity of elementary constitution—and probably in the quality of the surrounding atmosphere. The moon, thus interrogated, 'takes up the wondrous tale' in accurate repetition, according with the absence, or rather the extreme tenuity of atmospheric covering. Venus, too, shows no deviation. But it is otherwise in Mars, Jupiter, and Saturn; the light of each of which indicates a something, which would probably not be visible in the terrestrial spectrum viewed from a corresponding distance, and which leads to the impression that their atmospheres, though in general character similar to our own, contain elements not identical with those that surround our globe. Who knows but that in these peculiarities may lie their special adaptation for the presence of vegetable, animal, and even rational existence? There is nothing extravagant in this: it has been already shown by Professor Tyndall how much the temperature of the surface of our globe depends upon the aqueous vapor suspended invisibly in our atmosphere, and that a different arrangement of this—or still more, it might be added, *a fortiori* the introduction of some unknown but more powerful agent, might equalise the temperature of those far distant and comparatively feebly enlightened globes, with that which we enjoy, and render them equally suitable, though of course under very dissimilar conditions, for the abodes of all the diversity of life.

(To be continued.)

New Material.—A new product for cloth manufacture is coming forward, in the shape of "American China grass," or "Ramie." It grows luxuriantly in the southwestern States, and has already become an article of commerce. The fabrics made from it resemble silk so nearly, that none but a practised eye can detect the difference. Its distinction from silk is more easily discovered by the touch than by the sight. It promises to become a valuable article of trade.

For "The Friend."

A Glance at the Society of Friends, and its Future.

In an editorial of "The Westminster and Foreign Review," some years ago, appeared the following: "There is no subject perpetually before our eyes more imperfectly understood than Quakerism." "It would be a subject of interesting inquiry," it is continued, "whether the grand features of the mission of George Fox, and the practice of his early followers resulting from it, are not based upon more solid principles of christianity, and are not more closely allied to its pure spirit, than the world at large generally admits. Quakerism is grounded on the passage that 'the grace of God, which brings salvation, has appeared to all men, and that the manifestation of the Spirit of God is given to every man to profit withal.' Fox maintained that by a faithful obedience to the inward teachings of the Holy Spirit, we become God's people, and by its aid alone acquire a clear understanding of the Scriptures; but which inward monitor, if continually neglected, or, after the example of Felix, dismissed for a more convenient season, will in time be withdrawn, leaving the heart reprobate and abandoned to its own wicked desires; for God has declared, 'My Spirit shall not always strive with man.' This inward principle is the good seed, which, being sown in all soils, flourishes in some, pines away, or is choked in others; and in some individuals finds no root at all."

It is to be regretted that the unfounded charges made against the plain and simple way to the kingdom, as is maintained by Friends, together with, in the eye of the world, the unmodish, fashion-shunning appearance of its faithful members,—though both are consistent with the example of Christ, and the precepts of scripture and right reason—should, as is feared, have so much closed the door of inquiry in the minds of many respecting a religion so grounded in the Spirit of the Redeemer; so genuine, and calculated to satisfy every faculty of the soul; so in accordance with the requisitions of the new and eternal covenant of which Christ Jesus is the Mediator (Heb. viii. 6—13;) and which so calling away from all ordinances, types and shadows, recognises more in its fullness and largeness, the precept of the Apostle: "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Well may it be said, touching this doctrine of Christ within as the hope of glory, with the gifts and graces of the Spirit of Truth or Comforter inwardly revealed:—

"Fox preached this doctrine to a seeking age,
It shines in Barclay's unrefuted page."

Of the latter work, "Barclay's Apology for the true Christian divinity," Sir James Mackintosh, in his "Revolution in England," observed, that "It is a masterpiece of ingenious reasoning, and a model of argumentative composition: which extorted praise from Bayle, one of the most acute and least fanatical of men." We were also glad to see the following critical notice of the same, which says the Editor of the "British Friend," appeared in the columns of one of our ablest public journals—The Nonconformist:

"Barclay's Apology is a mine of fresh, vigorous, controversial, and scholastically arranged thought, upon all the subjects which lie at the foundation of christian belief and

christian life. Two hundred years ago it was scarcer than it is now, yet it was better known then. Now, a good many of its doctrines are accepted, with more or less reservation, by persons who have no idea that their first and best defence is to be found in Barclay's Apology. "The Apology is characteristically a book of logical theology. There is no book in the English language which is constructed with a more minute and careful regard to the accepted laws of reason, and it may be added, of reasoning. It is divided into fifteen propositions. The propositions are abstract thoughts formally put and closely packed with all the logical powers and religious sincerity of a highly trained yet humble christian intellect. On some questions (such as those relating to the inner light, to baptism, and the Lord's Supper) it is perhaps impossible that the Quaker argument could be more forcibly put than it is by Barclay. On the first question—that of the inner light—many christians have learned a great deal from Quaker teaching, and some christian theology is indebted to a considerable degree with its fundamental doctrines. If, however, one wishes to see Barclay show his utmost power, he should read the chapters on baptism and on the civil magistracy. The manner in which he leads the reader on the first subject, step by step, by almost unceasing yet tightly welded links, the Quaker doctrine of the rejection of the outward ordinance, is a masterpiece of reasoning. One stops short of the final conclusion simply because it is new and contrary to previous habits of thought in connection with ecclesiastical ceremonies. We say 'one stops' for that is the first feeling, as it is on many other subjects which Barclay surrounds with his logical chains, and at the same time satisfies with his obvious christian sincerity."

Whatever be the profession made, every religious person is bound to believe and acknowledge that "that which may be known of God, is manifest in them (men); for God hath showed it unto them." It is no less evident likewise; for just as much as we feel the power of any thing, are we convinced of its truth,—that all need something more than to know merely from tradition or description that Christ is a fountain of living water! They must know it inwardly and experimentally, savingly; as the tribulated Patriarch was brought to say: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, and he abhorred himself, and repented in dust and ashes;" and, even as the Samaritans could testify from living, heartfelt experience, and told their country-woman with whom the Holy Redeemer talked at Jacob's well, "Now we believe, not because of thy saying (nor because any preacher has told us) for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. No doubt He spoke to their hearts with convicting, convincing energy which could enable them to say with the disciples at Emmaus, "Did not our hearts burn within us while he talked with us by the way, and when he opened to us the Scriptures," &c. It is this Saviour who giveth indeed the ever-living and living water, saying: "The water that I shall give him, shall be in him a well of water, springing up into everlasting life." It is this same Jesus, blessed be His holy name, who now speaketh to us, agreeably to the prophecy concerning this new covenant of peace and generation (Jer. xxxi. 31—34) by his Ho-

pirit in the heart, where his kingdom must come and his will be done. "Away, then,—ad forever away," saith one whose heart had doubtless richly felt of what she writes, "with that cold, comfortless, death-like unbelief, which questions and cavils at the thought of God so near to us, and which would send us out of ourselves, for our king and our kingdom. O! let the God of Abraham, of Isaac, and of Jacob, that same who said, 'I am thy shield, and thy exceeding great reward!' that same who still says, 'Lo, I am with you always, even unto the end of the world!'—let him be known as the Christians' glorious dwelling-place; and let all his loving children say, This God is our God for ever and ever, he will be our guide even unto death!"

Oh that these principles might more and more obtain, till "the kingdoms of this world become the kingdoms of our Lord, and of his Christ!" Oh! that the Society of Friends, our little portion of the Christian Church, would but in the faithfulness and fullness of early years, continue to uphold the doctrines and testimonies given to us to bear before the world! Did we but, like the favored king of Judah, humble ourselves wholly before God, and make a covenant before him to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all our hearts and with all our souls, He, the Ever Present and Almighty, would again visit his people; would revive His work in the midst of the years; would restore judges as at the first, and counsellors as at the beginning; and more than now, set his Name amongst us, so that the shout of a King would again be heard in our camp to our unspeakable joy.

But worldly pleasures and worldly advantages, "the cares of this life, and the deceitfulness of riches, with the love of other things"—the lords many, and the gods many, of our idolatry—have too much sapped our strength, so that "the beauty of Israel is slain upon thy high places: how are the mighty fallen!" And unless we return to first principles and practices; unless we are more engaged to seek the word, the God of our fathers, with all our hearts, and to acknowledge Him in all our ways; unless we really be what we profess to be, a spiritually minded and inward people, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, there is great danger of the language going forth, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The great danger of His withdrawing himself,—the awful sequence of lapse and lukewarmness on our part,—more and more from us. But, notwithstanding we thus speak, we believe the precious doctrines and testimonies given to this religious Society to maintain, will never be allowed wholly to fall to the ground. But that if we, the descendants of the wise and good, should prove derelict, and show ourselves unworthy of them, others will be called in to supply the places of the unworthy, so that "Nazarites," whose "polishing is of sapphire," shall yet be known in our streets. But oh! saith my soul, may this delinquency not be charged upon us! But through turning unto the Lord, the ever fresh flowing fountain of living water, with full purpose of heart, may we yet again see our waste places rebuilt, the cloud which has so long covered the daughter of Zion removed, and to her captive princes and princesses all their primi-

tive beauty restored, and the language be verified in our reconciled heart-rejoicing experience: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

The following is extracted from the concluding remarks of a work published in Philadelphia in 1844, entitled "Historical Memoirs of Friends:"—"In this day of outward ease, the great enemy of Truth has changed his mode of attack; the spirit of the world, in its various transformations, is now the chief snare laid for the feet of the unwary; and many have fallen a prey to its entanglements. But the Society as a body, is still favored with the overshadowing wing of its Almighty Protector; its assemblies are at times consolingly owned by his living presence; and his Word still dwells as the Holy Comforter in the hearts of the faithful. And judging even with the eye of human reason, notwithstanding the many failings which we cannot but acknowledge, there appears no probability that this body, as some have desired to believe, is likely to become extinct, or to lose that influence for good, which, in proportion to its faithfulness, it has at various times been permitted to exercise in the community of professing christians. It is not surely arrogating too much to ourselves, to encourage the belief that the same Hand which brought this vine out of Egypt, and planted it, will still watch over its growth, will water it every moment with the dew of heaven, and preserve its fruits to his own praise. * * * *

"It ought to be borne in mind, that the enlightened men and women who were employed of the Lord in gathering this religious Society in the beginning, were fully persuaded that they were not collecting together a mere sect or division of the christian church; but that the principles which they advocated, being no other than those of ancient pure christianity, were designed by the Almighty, in a time to come, to extend over the whole earth. This was unquestionably their belief, and this belief animated them through all discouragements, to press forward in their endeavors to spread the glorious gospel in its own simplicity and purity. And nothing that has since occurred, has changed the probability of this result; but far otherwise. Even now the fields are white unto harvest. The minds of men are more and more opening out in many places to receive the genial beams of the truth as it is in Jesus. Several of the testimonies held forth by ancient Friends, have, since their day, found a remarkable place in the estimation of serious individuals of various names; others of these testimonies begin now to engage inquiring attention; and it remains to be seen, whether the faithfulness of a future generation shall not be made use of in the divine Hand, to spread the knowledge of the truth over the lands as the waters cover the sea.

"Should this be happily the case through the medium of our highly favored Society, it is scarcely needful to say, that it must be by

an uncompromising adherence to the ancient principles of the church, and a practical exemplification of their efficacy in life and conduct. Divine truth is the same in the present day, as it was when the apostles went forth in the power of the Spirit of their Divine Master; and as it was when George Fox and his fellow-laborers, in a measure of the same spirit, boldly testified against spiritual wickedness in high places; and the same necessity exists, as ever did, for the faithful maintenance of their testimony to pure and spiritual religion, in the face of a world lying in wickedness, or lulled in the lap of error, disguised under the plausible appearance of truth.

"Let then our dear young Friends, on whom the hopes of the church are placed for a succession of faithful standard-bearers in the army of the Lamb, examine well their position, as inheritors of these precious principles, and see that they fall not back from that holy vocation wherewith their fathers were called. Let them not seek to dwell in their ceiled houses, while the house of God lies waste; but be willing with holy magnanimity and true devotedness of heart, and in the pure christian zeal of the Lord's own begetting, individually to seek to know their calling, and therein abide."

For "The Friend."

Theory and Practice of Teaching Combined.

A Normal Class has been instituted in the "Osler Avenue School," Noble street, below Sixth, Philadelphia. Those who enter it, may leave it when they feel prepared for their several specialties. Ordinary Normal instruction is given; also in Natural Science, Etymology, Grammar and Philology, upon methods materially abridged, yet not the less thorough. A very limited number may still join, free of charge. The charge when made will be very low. The class is designed for young persons (Friends or others) who wish to become skilled and successful teachers, by combining the experience of others with their own; and who have not opportunity to go through a course in our State Normal Schools; also for such as wish to apply methods of teaching in certain branches which are not a part of the course in those schools, yet which are felt to be a necessity for a first class teacher. Address YARDLEY WARNER, at the school, or Germantown, Philadelphia.

Third mo. 15th, 1869.

Effects of Tobacco on Boys.—Dr. Decaisne, in the course of investigations on the influence of tobacco on the circulation, has been struck with the number of boys, aged from nine to fifteen who smoke, and has been led to inquire into the connection of this habit with impairment of the general health. He has observed thirty eight boys, aged from nine to fifteen, who smoked more or less. Of these, distinct symptoms were present in twenty seven. In twenty two there were various disorders of the circulation,—*bruit de souffle* in the neck, palpitation, disorders of intellect, and a more or less marked taste for strong drinks. In three the pulse was intermittent.

In eight there was found on examination more or less marked diminution of the red corpuscles; in twelve there was rather frequent epistaxis; ten had disturbed sleep; and four had slight ulcerations of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some

days. In children who were very well nourished, the disorder was, in general, less marked. As to the ages, eight of the boys were from nine to twelve years old; nineteen from twelve to fifteen. The duration of the habit of smoking was, in eleven, from six months to a year, and in sixteen more than two years. The ordinary treatment of anæmia in general produced no effect as long as the smoking was continued; but when this was desisted from, health was soon perfectly restored if there was no organic disease.—*British Medical Journal*.

LINES

BY LADY NAIRN ON HER SEVENTY-FIFTH BIRTH-DAY.

Would you be young again?
So would not I,
One tear to memory given,
Onward I'd hie,
Life's dark stream forded o'er,
All but at rest on shore,
Say, would you plunge once more
With home so nigh?

If you could, would you now
Retrace your way?
Wander thro' stormy wilds,
Faint and astray?
Night's gloomy watches fled,
Morning all gleaming red,
Hope's smile around us shed,
Heavenward, away.

Where are those dear ones now,
Our joy and delight?
Dear and more dear, tho' now
Hidden from sight?
Where they rejoice to be,
There is the place for me;
Fly Time, fly speedily!
Come, life and light!

For "The Friend."

They met, the one a mother in our church
Gracious, serene, and queen-like—honored of all
And sought, for counsel and support; so she
Of old, beneath her palm-tree sat and judged
In Israel. And he lowly and poor,
Unhonored by the world, of stature small,
And small account where men heap wealth and learning,

Little recked he of these—with treasure rich,
Garnered on high—with other learning wise.

Leaning upon his staff, often and far
He went, unwearied in his Master's cause.
And for the souls he gathered unto Christ
Shall in the firmament shine like a star.

Who can forget that witnessed, when he felt
The Power Divine within—the trumpet tones
His voice uplifted, and his eyes suffused
With tears of deep humility and love,
Or kindling with the visions of the seer.

He came, once more this side the grave
To greet his ancient friend—for love like theirs
Nor heights nor depths, nor time nor change could
swerve.

Yet few their words—"I wait my time," she said;
Prompt was the wise reply—"Until the work
Be fully done, there is no waiting here."

"Then must I see to mine," with solemn voice
She answered, and forth went to do what yet
Remained undone; then, home returned, to die.

Again he came, to weep beside her bier,
And feel that he, ere many days should pass,
Would join with her the spirits of the just
Made perfect—in that clime where sin and grief
Come not—where the redeemed surround the throne,
Hymning the Lamb and living in his Light.

Father of mercies! to thy suffering church
Still grant, leaders like these; in counsel wise
In life unspotted, at thy bidding prompt
To do thy will and feed thy sheep, to catch
With ear attent the inspeaking word of life.
So shall she be again a power on earth
To shake the nations, warring in thy might
Against all sin and darkness—till the day
Springs forth rejoicing, on its healing wings,
When truth and justice, peace and innocence,
The earth shall cover, as the waves the sea.

For "The Friend."

Selections from the Unpublished Letters and Journal of Mary M. Sheppard, a Deceased Minister.

(Continued from page 308, vol. xli.)

Numerous testimonials of approbation and unity, both verbal and epistolary, have been received in reference to the manuscripts of "a deceased Minister," which have already appeared in "The Friend." An extract from one of which letters of approval we propose to insert here. Its author has graphically portrayed a set of religious opinions, much too prevalent now-a-days, which, it is to be feared, will prove but little better, either in theory or practice, in life or in death, than "sounding brass and a tinkling cymbal." In relation to the writer's views of himself personally, and of the manner in which any progress was made in the heavenward way of the cross, we would that there were more such amongst us; those whose knowledge of Christ has been received in deep self-abasement, humility, and contrition of soul, subject to a willingness to be broken to pieces, and to become fools for His sake; with an earnest desire also to be found keeping to the standard of true self-denial, according to the degree of light received. The Prophet, with Divine illumination, has conveyed what must be unalterably true through all time: "It is good for a man to bear the yoke in his youth." He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope. He giveth his cheek to him that smiteth him; he is filled full of reproach."

The extract follows: "With regard to the memoranda thou hast been furnishing for 'The Friend,' I have never thought them gloomy or discouraging. So far as I have known anything of the work of religion, it has been only by bearing the cross; and with the natural pride of my heart and the stubbornness of my will, this has been suffering work. So that little advance as I have made, it has been, as it were, with supplication and tears; well satisfied if I am only free from a sense of condemnation, and have light enough to see where and how to take the next step in the way of self-denial. But the more fashionable religion of the day seems eminently joyous and free from difficulty; and I have been told that this idea of our bearing the cross, arises from a mistaken view of the 'glad tidings' brought to man in the gospel. That Christ bore the cross, once for all, and we are called to cast all our troubles and sins on Him and 'rejoice evermore.' Well! I wish not to judge any one, and if I could adopt the opinion that a faith of my own begetting is all that is required, and that once in grace always in grace is a gospel truth, why I think I could be very religious, and very constantly pleased with my attainments; but I have not so learned Christ, miserable scholar as I am."

In the memoranda which are to follow, the compiler, while endeavoring to exhibit fairly the author's exercises and deep humbling baptisms even unto death, has at the same time, sought to avoid giving to these selections too much of that melancholy or gloomy tinge, with which some are apt to invest religion, who have perhaps not been so thoroughly taught under the same humiliating, self-denying discipline of the cross. In which, as the grace of the Lord Jesus prevails, self is renounced; and such feel that they are poor lost sinners, and that without Christ, they have

no strength or ability to do any good thing. But to these the truth is verified: "My grace is sufficient for thee: for my strength is made perfect in weakness." "The Lord giveth power to the faint; and to them that have no might he increaseth strength." And, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Again and again while penning these prefatory remarks, have we mentally recurred to the subjoined corroborating memorandum of a painfully exercised and deeply experienced servant of the Lord our righteousness. "May I possibly think in his reasoning," says John Barclay, "that a smooth path is best for the christian pilgrim: little knowing how it is, that 'we must through much tribulation enter the kingdom,'—except perhaps as it respects outward affliction. Yet we do see, and some of us *feelingly know*, that deep plunging, with buffetings and toilings and groanings of spirit, are the 'bonds and afflictions that await us,' down to the final hour it may be of our departure hence; and we can of a truth declare at times, that such heavily distressing dispensations are by the permission of the Author of all good, in love to our souls; and we are sometimes enabled, in the blessed moment,—when we feel ourselves on the bank of deliverance, to extol His holy name; which hath made us a path through the mighty waters, and sustained us in the wilderness. Oh! how shall my soul forbear to sing aloud unto Him, who has preserved it in its travels through a land of pits and of snares, through unspeakable darkness, and an almost utter disconsolate state; and has giving me this hour of rest and of peace, this little interval of refreshment and joy and great consolation. Oh! that this precious season had never been graciously given unto me, rather than that I should after such tender mercies, turn away from following the Lord in the 'little moment,' when he may again be pleased to 'hide his face.'"

It has ever been the experience of those who have endeavored to follow the Lamb whithersoever He goeth, to pass through varied and great tribulations. The Psalmist must have been acquainted with the depth of affliction and sorrow when he wrote, "A thy waves and thy billows are gone over me." "I am bowed down greatly, my heart is pained within me, my sorrow is continual before me; fearfulness and trembling are come upon me." "I sink in deep mire where is no standing. I am come into deep waters where the floods overflow me." Again, "The sorrow of death compassed me, and the pains of hell get hold upon me: I found trouble and sorrow." "I am afflicted and ready to die from my youth up: while I suffer thy terror I am distracted." And again in giving praise for deliverances: "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." "Great is thy mercy towards me: and thou hast delivered my soul from the lowest hell." The prophet Jeremiah saith: "I am the man that hath seen affliction by the rod of his wrath." "He hath filled me with bitterness, he hath made me drunken with wormwood." The Apostle Paul declares: "I am crucified with Christ." "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." "What things were gain to me, those I counted loss for Christ. Yea, doubtless, I count all things but loss for the excellency of the knowledge

Christ Jesus my Lord: for whom I have offered the loss of all things, and do count them but dung, that I may win Christ," &c. Similar quotations might be almost indefinitely multiplied. But these are enough for our purpose; enough to show that the christian warfare is not without its conflicts and trials; and that "the strait gate" is entered, and the baptism of fire and of the Holy Ghost thoroughly accomplished, but by battles likened to "burning and fuel of fire." Neither could the sin-sick, world-renouncing, faithful disciple wish to escape that "tremendous lunge"—that deep thrust into Jordan, the ever of God's judgment—when he knows it the alone way by which his sins may be washed away, and his garments made white in the blood of the Lamb. True it is, that these seasons have their emollients and alleviations. For, as was the case with the three children in the burning fiery furnace, such patient sufferers often know the comforting, sustaining presence of the dear Son of God. They are also consoled by the assurance that in all their afflictions He is afflicted, and the angel of his presence saveth them." And likewise by the promise: "Blessed be God, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations." For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." It cannot be too much borne in mind, that though it is said, "Where I am there shall also my servant be," it is at the same time his presence which sweetens every cup; and enables to endure a great fight of afflictions. This makes up for all; being the hundredfold even in this life; and when we take into the account, "The crown laid up;" "The eternal recompense of reward;" "The joy unspeakable and full of glory;" that which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," &c., how doth it enhance the cross-bearing, self-denying journey of the christian, even though he may feel like a stranger and pilgrim in this foreign clime. Well may such indeed put on strength in the name of the Lord, and through and over all, so "strive for the mastery," so press towards the mark for the prize of our high calling of God in Christ Jesus, as to obtain the incorruptible crown, and lay hold on eternal life.

With these preliminary remarks, we again enter upon the selections from the journal and correspondence of one, who knew what it was to suffer with a suffering Saviour; but to whom the Apostle's comforting words perhaps may sweetly have applied: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

"3d mo. 4th, 1840. * * * The place thou holds in my feelings induces memory oft to turn towards thee, and prompts an attempt at communication, even if it may be of those things that daily beset us, and cause us in our talk to be 'sad.' Perhaps it may be that in all these vicissitudes no 'new thing has happened.' Trial and conflict await the disciples of a crucified Lord, and if we can but acquiesce in His dispensations towards us, and believe in His power, it may be yet that our sorrow will be turned into joy, and the rest of faithful and obedient servants be our portion. If

preserved from actual rebellion, perhaps no advantage can arise from looking too much at a sense of our own weakness. 'Our Redeemer is strong, the Lord of Hosts is his name.' It is from no renewed ability I venture to speak of these things, but from a secret hope sometimes feebly looked to, that a way may be made for escape where none now is discovered, and in all things concerning us the Lord our God be glorified.

"I am obliged for those kind cautions respecting entering with too much warmth of feeling into earthly friendships. Thy remarks are just; and I felt them seasonable. Not that I fear leaning upon and looking to another for help in best things, so much as the danger of having the mind drawn from continual watchfulness, by feasting too much on the pleasure derived from kind and sympathetic intercourse.

* * * "Oh! our poor Society! Is it to become a reproach and a by-word because of the unfaithfulness of those who should be watchmen upon our walls? I believe there are many remaining who fully appreciate its desolations, and who are concerned to intercede faithfully and mournfully for the 'remnant that are left.'"

(To be continued.)

The Highest Mountain in the World.—A distinguished German traveller, Professor Robert Von Schlagentwit, who has spent years in exploring Central Asia, is now in New York, and is giving some most interesting lectures on his expedition. In one he introduced his hearers into Thibet, the most elevated country in the world. He said that very erroneous views had existed regarding it. Humboldt already had endeavored to correct the idea that it was formed by a series of plateaus. Thibet is a valley running parallel with the Himalayas, and it was one of the most interesting valleys upon the earth. The lowest point lies 6,000 feet above the level of the sea. The western part is intersected by the Indus. The eastern part is divided from the western by a ridge of 15,000 feet. In the eastern part are numerous lakes, sixteen of which contain salt water. The highest lake lies 15,693 feet, and the lowest 14,010 feet above the level of the sea. The eastern part of Thibet is still as good as unexplored; here resides the head of the Buddhona church. The western part is better known. It remains under the political control of the Chinese, who are very anxious to prevent Europeans from entering the country. In the beginning of July the rains subsided, the snow melted rapidly away, and they set out on their voyage with a large caravan, followed by a large herd of sheep, each of which carried a bag of grain weighing from eight to ten pounds. They passed the Uta Dhura, a pass 17,263 feet high. From here they traversed the Thungar pass, 17,331 feet high. This passage was extremely difficult. Here they met with a cold well at the height of 15,920 feet. In Thibet is still a higher one, viz: 17,650 feet, which is the highest in the world. In the European Alps there is nothing higher than 10,440 feet. Very interesting is also the gradual decrease of vegetation; only now and then a rock is seen like an island amid the glaciers, on which phanerogamic plants are found at the height of 22,809 feet. In the Alps these rise to the height of 12,546 feet. Here they were stopped by Chinese guards.

After spending several days with their guard, during which time they hoped that by their persuasions the soldiers would leave them, they finally concluded to escape. In the depth of night they did so, travelling through an unknown pass, 14,900 feet above the level of the sea. He witnessed a fair held in the city of Garbach, which lies 15,090 feet above the sea, and is the capital. Strange to say he met every where numerous ruins of temples, houses, and monuments, relics of a former civilization. He describes the Convent Berma, which lies 13,457 feet above the sea, the highest inhabited spot in the world. He showed a picture of it, a vast building of stone. It contains many monks, and musical instruments made of bones; many monks bequeathing their legs during their lifetime to be used as trumpets when they are dead! The prayer-machine is here brought to perfection, being turned by a large wheel driven by water power! While the machine turns off the prayers at the rate of two a minute, the monks occupy their time in playing cards!—*Presbyterian*.

For "The Friend."

"Be ye holy in all manner of conversation." 1 Pet. i. 15.

"Only let your conversation be as it becometh the gospel of Christ." Phil. i. 27.

The interesting and instructive memoranda of Christopher Healy when on the bed of death, contains a suggestion which seems, with holy pertinence, to address itself to us of the present day, viz: "I now say as I have often said, Friends speak often one to another: and if we speak aright, the Lord will hearken and hear. I do not mean that we should speak often one to another on common conversational topics, or about the things of the world; but about *heavenly things*; and herein encourage and help one another; endeavoring to get into that state in which we will say no evil; and then the Lord will hearken and hear, and a book of remembrance will be written for those that fear Him, and that think upon His great and glorious Name."

The writer of this has often noticed with unfeigned regret, the subjects of conversation which much prevail in certain circles; and has often listened to discourses, in which, if the parties had studied to avoid it, they could not more effectually have kept out of view the great purpose, and that which should be the all absorbing subject of life; and entertained themselves—though not sometimes without apparent dearth of material—with the passing events of the day; which instruct not, neither help forward in the great and responsible journey of life. But why should any of us deem His praise, who died for us, and in whose hand our breath is, a jarring note? Why should not our hearts be so filled with gratitude and love to Him, that as of their hallowed abundance, the mouth could but speak? The Apostle Paul writes: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with *fleshly wisdom*, but by the *grace of God*, we have had our conversation in the world," &c. And the Apostle James: "Who is a wise man and endowed with knowledge among you? let him show out of a *good conversation* his works with meekness of wisdom." Truly there is much need of a reformation in this respect, through a taking heed to these and to similar scripture precepts; and above all, through obedience to that blessed principle of

light and life of Christ in every heart, which, as it is heeded and followed, leadeth out of all error into all truth.

It is not in companies of the world's votaries, where as the seriously awakened Caroline E. Smelt remarked, she "had sat for hours and not heard one serious observation, one rational idea," that the conversation alluded to has been observed, but too much in the social gatherings of those who make a full profession of Christ Jesus, and of those sacred truths of our holy religion, which will not, with impunity, admit either of denial or compromise. Will He who has said, "That every idle word that man shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned," will he be either pleased or served with a conversation on worldly topics, entered upon merely as pastime, and in conformity with the customs of the world? Will he be honored by discourses which have not in them perhaps, a single reference in thought or act to Him as our sovereign Lord, who as we surrender ourselves to Him, createth the fruit of the lips; and whose apostle enjoins: "Whether ye eat or drink, or *whatsoever ye do*, do all to the glory of God?" Will He "hearken and hear" with approbation—

"Words, idle words, for earnest deeds?
We sow our seed—lo! tares and weeds:
So reap with toil and pain
Nothing but leaves."

Neither will it do to soothe and content ourselves with the plea that religion is too sacred and holy a thing to be discoursed upon without that preparation of heart which cometh only from God! Admit it. But does not that religion call for the surrender of the heart and life to Him, who created us for His own glory, and who apparently forecasting an answer to this very objection, has left the record: "Of the abundance of the heart the mouth speaketh."

The following from one of Hannah More's allegories, touching this subject, will close these few hints. "Methought I was once upon a time travelling through a certain land which was very full of people; but, what was rather odd, not one of all this multitude was at home; they were all bound to a far distant country. Though it was permitted by the lord of the land that these pilgrims might associate together for their present mutual comfort and convenience; and each was not only allowed, but commanded, to do the others all the services he could upon their journey, yet it was decreed, that every individual traveller must enter the far country singly. There was a great gulf at the end of the journey, which every one must pass alone, and at his own risk, and the friendship of the whole united world could be of no use in shooting that gulf. The exact time when each was to pass was not known to any; this the lord always kept a close secret out of kindness, yet still they were as sure that the time must come, and that at no very great distance, as if they had been informed of the very moment. Now, as they knew they were always liable to be called away at an hour's notice, one would have thought they would have been chiefly employed in packing up, and preparing, and getting every thing in order. But this was so far from being the case, that it was almost the only thing which they did not think about."

"I observed that these pilgrims, instead of being upon the watch, lest they should be ordered off unprepared; instead of laying up any provision, or even making memorandums of what they would be likely to want at the end of their journey, spent most of their time in crowds, either in the way of traffic or diversion. At first, when I saw them so much engaged in conversing with each other, I thought it a good sign, and listened attentively to their talk, not doubting but the chief turn of it would be about the climate, or treasures, or society, they should probably meet with in the far country. I supposed they might be also discussing about the best and safest road to it, and that each was availing himself of the knowledge of his neighbor, on a subject of equal importance to all. I listened to every party, but in scarcely any did I hear *one word about the land* to which they were bound, though it was their home, the place where their whole interest, expectation, and inheritance lay; to which also great part of their friends were gone before, and whither they were sure all the rest would follow. Instead of this, *their whole talk* was about the business, or the pleasures, or the fashions of the strange but bewitching country which they were merely passing through, and in which they had not one foot of land which they were sure of calling their own for the next quarter of an hour. What little estate they had was personal and not real, and that was a mortgaged, life-hold tenement of clay, not properly their own, but only lent to them on a short uncertain lease, of which three score years and ten was considered as the longest period, and very few indeed lived in it to the end of the term; for this was always at the will of the lord, part of whose prerogative it was, that he could take away the lease at pleasure, knock down the stoutest tenement at a single blow, and turn out the poor, shivering, helpless inhabitant, naked, to that country for which he had made no provision."

Ambergris.—I find in the American Cyclopaedia the following account: "It is a morbid secretion of the liver of the Spermaceti Whale, found floating on the sea, sometimes on shore; it is found in the intestines of diseased whales." In 1842, the bark *Spartan*, from this port, killed a sperm whale that was exceedingly lean; on cutting into the whale, the lower portion of the intestine was cut off, and some small balls floated out, but only a very small portion of it was saved. In 1862, the schooner *Estella*, of this port, killed a lean sperm whale, from which they took sixty-six pounds of ambergris, which, on the arrival of the vessel, sold for \$64 per pound. On another voyage, in the following year, the same schooner captured a whale, from which they took twenty-three pounds nine ounces, which sold for \$70 per pound. Last spring a very lean whale was killed by the schooner *Watchman* in the West Indian seas, from which was taken thirty-eight pounds fifteen ounces of ambergris, which sold for \$90 per pound, amounting to \$3,504.37. These cases are all that I have found where whalers have been fortunate enough to find ambergris in whales. There is no doubt that they sometimes let carcasses go that contain more value in the intestines than the whole blubber is worth. This substance, accumulating in the intestines, causes a stoppage so that nothing can pass from them; in this condition they cannot live

long. I have seen sperm whales on the water that had been dead so long that the blubber was spoiled. If such die from a secretion of ambergris they would contain a large amount of that valuable substance, and it would pay well for the trouble of taking in all whales met with on the water, if the cause of the death is unknown.—*The American Naturalist*

For "The Friend."

Faithfulness under Suffering.

(Continued from page 236.)

Not satisfied with persecuting Friends even unto death, because of their unwavering adherence to their conscientious conviction of the truth, and their conformity to what they believed to be the requirements of the gospel, the magistrates sought to deprive them of the mournful satisfaction of paying the last offices of love and respect to the nearest and dearest friends, when death had removed them beyond the reach of malice and cruelty.

Two Friends, just released from prison having died, their remains were brought to the Bull and Mouth Meeting house, in order to be buried from there on the next day. Information of this having reached the Lord Mayor of London, he and three magistrates issued a warrant to the churchwardens of the Episcopal place of worship in the parish containing that meeting house, which, after reciting the information they had received, thus concludes, "These are therefore in his Majesty's name, straitly to will and require you, the church wardens and other officers of the parish of St. Anne and Agnes, forthwith upon sight hereof, to cause both the said bodies to be forthwith lawfully buried in the church yard of the said parish *this night* without fail, as you will answer the contrary at your peril." Accordingly these officers with "men and halberts," went to the meeting house about midnight, and knocked loudly at the door to arouse the persons having care of the property, and who lived in one part of it. On these rising and inquiring "what they came at that time of night for," they were answered, they came "to search for a meeting." The doors were then opened, and the posse went in, and finding the two bodies enclosed in coffins, ready for the funeral the next day, they seized them, carried them off and buried them, as ordered.

This was not a solitary case. Other instances of similar barbarity occurred, in some of which Friends were attacked while following the remains of brethren or sisters to the grave; they beaten, arrested, and sent to prison while the dead body was either left lying in the road, or carried off to be disposed of as suited the will of the persecutors.

In the trial of F. Howgil, as given in the last number, the Judge addressing him, said "You will meet in great numbers, and do increase, but there is a new statute that will make you fewer." This alluded to an act just passed, by the rigid application of which, it was hoped the spectacle of patient suffering under undeserved punishment, constantly exhibited by Friends, and commending their religion to all serious beholders, would be removed from the public eye, while they would still be subjected to as severe a penalty as could well be inflicted. Other dissenters generally succumbed to the violence of the party now in power, and either gave up their meetings altogether, or resorted to subterfuges to escape

tection and conviction, or fully conformed to the forms required by law. But it was not so with Friends, who stood boldly forth, the avowal and practice of their religion, and braved all that the wrath of man could accomplish, to maintain a conscience void of offence toward God and man. Finding that fines and imprisonments, stocking and beating were powerless to overcome their love and zeal for the truth, or to induce them to forego assembling themselves together for the performance of divine worship, it was determined to banish Friends from their native country, and subject them to the ignominy and hardship of being bondsmen in some of the "plantations," for a term of years.

An act was therefore passed in 1664, "To prevent and suppress seditious conventicles," which, among other provisions, contained the following: "That if any person of the age of sixteen years or upwards, shall be present at any meeting under color or pretence of any exercise of religion, in any other manner than allowed by the liturgy or practice of the church of England, where shall be five or more persons beside the household, shall, for the first offence, suffer imprisonment not exceeding three months, or pay a sum of money not exceeding five pounds, upon record made upon oath before two magistrates; for the second offence the penalty to be doubled; and for the third offence, being convicted before the justices at their Quarter Sessions, or Judge Assize, by the verdict of a jury, to be transported to some of the American plantations, where to remain seven years," unless he or she paid to the court £100. The sheriff was rendered liable to a fine of forty pounds if he failed to carry the sentence of the court into effect, and the goods of the persons convicted were to be seized and sold to defray the expenses. Where there were not goods enough to do this, the sheriff was authorized to contract with the master of the vessel carrying the convicted away, for payment, and the said master was empowered on the arrival of the convicted at the place of destination, to sell his or her services for a term, not exceeding five years. Where any one thus sentenced to banishment made his or her escape, or returned into the country before the term of banishment had expired, they were adjudged to be guilty of felony, and were to suffer death, "without benefit of clergy." As the latter were chief persecutors, the deprivation of their services added little to the severity of the punishment, but it shows the *animus* of the legislators. Armed with this potent means of attaining the longed for extermination of Friends, their enemies eagerly sought to inflict the severest penalty provided in the law, with as little delay as possible. Informers, of the basest character, plied their shameless trade throughout the whole land, and the prisons were soon filled with the innocent victims. But the magistrates committed them for three or four days only, not from any feeling of kindness or pity for them, but because they knew that upon being released they would not forbear to attend at their places for worship again, and thus the third offence—as it was called—would the sooner occur, and bring them under sentence of banishment.

In the Eighth month of 1664, eight Friends were tried at Hertford, before Judge Bridgman, under this act. The witnesses gave in evidence that they found these persons at certain times and places assembled, (this being

the third time) above five together, under color and pretence of religion, but admitted that they neither heard them speak any words, nor saw them do any thing at their meetings, but sit still.

The grand jury, supposing that no law could be intended to punish men for simply meeting together and sitting still, nothing being said, or apparently done, returned the bill ignominious. But in those days, it appeared to be the intent of the judges—who held their appointment direct from the crown, and were liable to be dismissed at its pleasure—to carry out the wishes of the party in power, rather than to administer justice, and hence Judge Bridgman angrily reprimanded the jury for their course, "My masters (said he) what do you mean to do? Will you make a nose of wax of the law, and suffer the law to be baffled? Those who think to deceive the law, the law will deceive them. Why do ye not find the bill?" In our day and country, no judge would dare to address a grand jury thus, for not finding a true bill against those whom they believed to be guilty of no crime; but the claims of justice and equity were but little regarded then, especially when dealing with the hated Quakers. The jury, acting under the dictation of the court, again took up the case, and to the gratification of the judge, found a true bill.

Four of the prisoners were then arraigned at the bar, who pleaded "not guilty," saying "they had not transgressed any just law," upon which the judge replied, "but you have transgressed this law (having the Act in his hand) and you have already been twice convicted. If you be now again found guilty, I must pass sentence of transportation upon you; but if you will promise to go no more to any such meetings, I will acquit you for what is past: what say you? this favor you may receive before the jury be charged with you. Will ye promise to meet no more? The four answered with one accord, "We can make no such promise."

The jury being sworn, the former evidence was repeated before them, and the judge gave them his charge, in which he told them, "Ye are not to expect a plain punctual evidence against them for any thing they said or did at their meeting, for dumb men may speak to one another, so as they may understand each other by signs; and they themselves say, that the worship of God is inward in the spirit, and that they can discern spirits, and know one another in spirit. So that if you find or believe in your heart that they were in the meeting under color of religion in their way, though they sat still only, it was an unlawful meeting; and their use and practice not according to the liturgy of the Church of England; for it allows and commands when people meet together in the church, that divine service shall be read," &c. Under such instructions the jury were not long in bringing in a verdict of guilty.

The names of the four prisoners being called, the judge asked them "What can ye say for yourselves that judgment of transportation should not pass, or be given against you?" They replied, "We are innocent, and have transgressed no just law; if we must have that sentence, we give up our bodies freely into the hands of the Lord; the will of the Lord be done." Have ye nothing more to say? said the judge. "Nothing but that we are innocent, we have wronged no man," re-

plied the prisoners. "Then hearken to your sentence," said the judge. "Ye shall be transported beyond the seas, to the island of Barbadoes, there to remain seven years."

The Partridge.—There are two different birds known under this name, the quail and the pheasant. Of the quail we do not intend to speak, futher than to relate a short story.

A storm of rain and hail beat so pitifully upon a female quail with her brood, that she spread her wings over them. Faster and faster fell the rain and sleet; the poor mother did not move from her place, but kept her wings still spread, like an umbrella over her offspring. But the storm lasted too long for her, for after a time she was found dead, with her little ones still alive, for whom she had sacrificed herself.

The bird we generally call the partridge is known as the pheasant in the Southern States. The nest of this bird is made of dried leaves and grass, and though on the ground, it is well sheltered. In the nest are found from nine to fifteen eggs; and when these are hatched, the young, like chickens, leave the nest at once, and follow the mother. Should you come near to them, at the first moment of alarm the little things disappear. Instinct teaches them to skulk out of sight, and lie still. At the same time the mother bird, to deceive the intruder, gets off a little way, and flutters and flounders as if she had a broken wing. When she has been followed to a safe distance, off she flies, not hurt in the least, while she has succeeded in saving her young ones.

A fact is upon record, that a partridge was once in her native woods, with only one young partridge by her side, when some one came suddenly upon her. She instantly seized the little one in her bill, and flew off with it.

Providential Deliverance.

The following narration which appears in a London journal appears to be authentic, and is interesting and valuable, showing as it does, the importance of yielding to the impressions of duty which are often made upon the human mind, quite independently of any operation of its own powers. The date of the occurrence is not given, but as it took place before the Island of Ascension had any inhabitants, we cannot consider it very recent. The island belongs to Great Britain, and is situated about 280 miles N. W. of St. Helena:

Admiral Sir Thomas Williams, a straightforward and excellent man, was in command of a ship crossing the Atlantic Ocean. His course brought him in sight of the island of Ascension, at that time uninhabited, and never visited by any ship except for the purpose of collecting turtles, which abound on the coast. The island was barely descried on the horizon, and was not to be noticed at all; but as Sir Thomas looked at it, he was seized by an unaccountable desire to steer towards it.

He felt how strange such a wish would appear to his crew, and tried to disregard it, but in vain. His desire became more and more urgent and distressing, and foreseeing that it would soon be more difficult to gratify it, he told his lieutenant to prepare to "put about ship," and steer for Ascension. The officer to whom he spoke ventured to respectfully represent that changing their course would greatly delay them—that just at that moment

the men were going to their dinner—that, at least, some delay might be allowed.

But these arguments seemed to increase Captain Williams' anxiety, and the ship was steered towards the uninteresting little island. All eyes and spy-glasses were now fixed upon it, and soon something was perceived on the shore. "It is white—it is a flag—it must be a signal!" And when they neared the shore it was ascertained that sixteen men, wrecked on that coast, many days before, and suffering the extremity of hunger, had set up a signal, though almost without a hope of relief. —*London Spectator.*

THE FRIEND.

THIRD MONTH 27, 1869.

SUMMARY OF EVENTS.

FOREIGN.—On the 19th inst., Gladstone's bill to put an end to the establishment of the Church in Ireland, and to make provision in respect to its temporalities, was again before the House of Commons for debate. It was opposed by Stafford Northcote, and advocated by Sir John Gray, Edward Miall, and John Bright, the latter of whom made a long and able speech in favor of the proposed legislation. He anticipated the best results to posterity and for Ireland if the bill became a law, and concluded by saying, "that the measure would have the approval of the Supreme Being, as it was founded on principles of mercy and justice, the attributes of His glorious reign."

The National Steamship Company have made an offer to the Post Office Department to carry the mails between Great Britain and the United States for 1d. per ounce. It is objected, however, that the steamers of this line are too slow.

In the House of Peers, Lord Grey and Lord Cairns condemned the policy of the government in releasing the Fenian convicts. A strong protest from Ireland against the disestablishment of the Irish Church has been published, signed by many nobles and men of influence in that country. Large meetings have been held in Dublin and Belfast, at which petitions to the Queen against the disestablishment of the Church were adopted.

A slight shock of earthquake was felt in Lancashire on the 16th inst.

General Prim, Minister of War, has announced in the Spanish Cortes that the monarchists were now prepared with their candidate for the throne, and that his name would be very soon made public. It is said that the draft of the new Constitution to be submitted to the Cortes, establishes complete social and religious liberty, but retains Catholicism as the religion of the State. Serious disturbances growing out of the opposition of the people to the military conscription, have occurred in Andalusia. They were suppressed by the military, but not without considerable bloodshed. On the 16th several of the Republican members of the Cortes spoke in favor of legalizing civil marriages. At the conclusion of the debate, it was announced that the government intended to introduce a bill on the subject.

In the French Corps Legislatif on the 20th, the Minister of War urged the completion of the reorganization of the army. Peace, he said, was secure, but France would not tolerate a government which was not fully prepared to avenge insults. The budget report considers the present situation of Europe as eminently peaceful. The governments of France and Belgium are arranging a conference for the discussion of mutual commercial interests of the two countries, and to consider what modifications may be made in the recent law passed by the Belgian Parliament prohibiting the railways of Belgium from being transferred to foreign companies.

A royal decree has been published in Vienna establishing trial by jury for offences against the press law.

The waters of the Mediterranean have been successfully admitted into Bitter Lake, through the Suez canal.

The North German Parliament has passed a bill securing freedom of speech in all the Diets of Germany.

The latest dates from Rio Janeiro state that President Lopez has collected an army of 4000 Paraguayans, and is fortifying Grasse, a town in the interior.

A steam transport arrived at Havana on the 16th, with 1100 Spanish troops, and on the 20th another with

1000 soldiers. The number of insurgents in Sagua and Remedios districts is estimated at from seven to nine thousand. Skirmishes occur almost daily between the Spanish forces and the rebels, but the latter avoid any general engagement. They have burned many plantations recently. Five of those destroyed in Sagua district produced 9000 hhds. of sugar yearly. Private letters from Cuba, received in Washington, represent the cause of the insurgents to be favorable, and consider it out of the power of the Spaniards to put down the rebellion. The insurgents maintain themselves in more than one half of the island, outside of the principal cities, and are increasing in numbers.

In the Friendly Islands, where fifty years ago there was not one native christian, the regular attendants upon worship now exceed 30,000, and the contributions to religious objects are over \$15,000 a year. Two hundred and fifty day schools contain 10,000 pupils.

On the 22d inst., the Chief Secretary for Ireland stated in the House of Commons, that the government did not intend to extend clemency to any of the Fenians now in prison. The debate on the Irish Church bill was continued.

London.—Consols, 93½. U. S. 5-20's, 83½. Liverpool.—Breadstuffs dull. Red wheat, 8s. 8d. a 8s. 9d. per 100 lbs. Uplands cotton, 12d.; Orleans, 12½d.

UNITED STATES.—*Congress.*—In the Senate the bill to repeal the Tenure of Office act has been discussed at great length. No more nominations of importance have been sent to the Senate by the President, nor, it is stated, will be until final action has been taken on the bill. A bill to reorganize the navy has passed, and a resolution directing the President of the Senate to appoint a select committee of seven to consider applications for removal of political disabilities. In the House of Representatives the Indian Appropriation bill was passed, and a variety of bills and resolutions introduced. On the 22d inst. the Senate passed a bill granting the right of way to the Midland Pacific Railroad, also the Civil Appropriation bill. No conclusion was reached respecting the repeal or suspension of the Tenure of Office act.

Miscellaneous.—The first bill signed by President Grant was that to strengthen the public credit, and the second was that striking the word "white" from the laws and charter of the District, so as to place the colored population on an equality of rights with the rest of the inhabitants.

The President has assigned General Sheridan to the command of the Military Division of the Mississippi; General Thomas to the Military Division of the Pacific; General Halleck to the Fourth Military District, heretofore under General Thomas, and General O. O. Howard to command the Department of Louisiana.

The New York Assembly has ratified the fifteenth amendment, by a vote of 72 against 47. It has been rejected by Georgia and Delaware.

The steamship Union arrived on the 20th at N. York, from Europe, with £73,000 in specie.

Austria and Italy have agreed to allow the joint stock companies of either country to carry on their business in the other.

Hayti has made her peace with France by appropriating 12 per cent. of the annual revenue towards the discharge of French claims. Civil war continues in the island.

Charles M. Wilder, colored, has been recommended by the South Carolina delegation, and endorsed by the Postmaster-General for the office of postmaster at Columbia in that State. It is said he is much respected by men of both political parties.

The Suez canal, it is stated, even if successfully completed, cannot be kept in proper condition without great difficulty, from the following causes: First, the Nile deposit choking up Port Said; second, the sand of the desert drifting into the canal; third, the destructive action on the banks of the canal likely to be caused by the waves from passing vessels.

Philadelphia.—Mortality last week, 260. Apoplexy, 8; casualties, 7; consumption, 42; convulsions, 13; disease of the heart, 15; scarlet fever, 9; typhoid, 10; old age, 13.

The Markets, &c.—The following were the quotations on the 22d inst. *New York.*—American gold, 131½. U. S. sixes, 1881, 116½; ditto, 5-20's, new, 113½; ditto, 10-40, 5 per cents, 105½. Superfine State flour, \$5.65 a \$6.10; extra State, \$6.30 a \$6.60; shipping Ohio, \$6.25 a \$6.60; St. Louis flour, \$6.90 a \$12.30; Southern, do. \$6.40 a \$12.30. White Michigan wheat, \$1.80; California, \$1.60; No. 2 Chicago spring, \$1.40. Western oats, 74 a 75 cts. Corn, 85 a 90 cts. Uplands cotton, 28½ cts.; Orleans, 29 cts. Hard refined sugar, 17 a 17½ cts.; Cuba, 11½ a 12½ cts. *Philadelphia.*—Superfine flour, \$5.25 a \$5.50; extra, \$6 a \$6.50; finer brands,

\$7 a \$12. Red wheat, \$1.60 a \$1.65; amber, \$1.70. No. 1 spring wheat, \$1.45. Rye, \$1.53 a \$1.55. Yellow corn, 86 a 88 cts. Western oats, 73 a 75 cts.; Penna 60 a 68 cts. Clover-seed, \$10 a \$10.50. Timothy, \$3.5 a \$3.62. Flaxseed, \$2.65 a \$2.70. The arrivals and sales of beef cattle reached about 1700 head. Extra sold at 10 a 10½ cts.; fair to good, 8 a 9½ cts., and common 6 a 7½ cts. per lb. gross. About 10,000 sheep sold at 7½ a 9½ cts. per lb. gross, and 3000 hogs at \$15.50. \$16.50 per 100 lbs. net. *Chicago.*—No. 1 spring wheat, \$1.14 a \$1.15; No. 2, \$1.09. Corn, 52 a 53 cts. Oats, 52 cts. Rye, \$1.19. Lard, 18 a 18½ cts. *St. Louis.*—No. 2 spring wheat, \$1.13 a \$1.15; fair to prime re-winter, \$1.30 a \$1.65; choice to fancy white, \$1.70. Oats, 57 a 60 cts. Rye, \$1.28 a \$1.29. Lard, 18 cts. *Cincinnati.*—No. 1 wheat, \$1.50; No. 2, \$1.33. Corn, 63 cts. Oats, 65 cts. Barley, \$1.95 a \$2. Lard 19 cts. *Baltimore.*—Prime Maryland red wheat, \$2.10. Corn, yellow and white, 80 a 81 cts. Oats, 65 a 70 cts. *New Orleans.*—Cotton, 27½ a 28 cts. Superfine flour, \$5.75; extra, \$6 a \$6.25. Oats, 68 a 69 cts. Corn, 7 a 79 cts. Hay, \$20. Sugar, 11½ a 12½ cts. Prime molasses, 75 a 78 cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee to superintend the Boarding School at Westtown, will be held in Philadelphia on Sixth-day, the 2d of next month, at 10 o'clock, P. M.

The Committee on Instruction and that on Admissions meet in the city, on the morning of the same day at 10 o'clock.

The Visiting Committee meet at the School on Second-day evening the 29th instant.

SAMUEL MORRIS,
Clerk.

Third month 24th, 1869.

For the accommodation of the Visiting Committee conveyances will be at the Street Road Station on Second-day, the 29th inst., to meet the trains that leave Philadelphia at 2.30 and 4.50 P. M.

TRACT ASSOCIATION.

The Annual Meeting of the "Tract Association of Friends," will be held in the Committee-room of Arc Street meeting-house, on Fourth-day evening, the 31st inst., at 8 o'clock. Friends generally are invited to attend.

RICHARD J. ALLEN,
Clerk.

Philada. 3d mo. 1869.

WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence on the 3d of Fifth month. Parents and others intending to send children as pupils, will please make an early application to CHAS. J. ALLEN, Superintendent, (address Street Road P. O., Chester county, Pa.) or to EDWARD SHARPLESS, No. 304 Arch street, Philada.

WANTED.

A well qualified and experienced man or woman Teacher, as first assistant in the Friends' Select School for Boys, in Philadelphia.

Applications may be made to

Wm. Biddle, No. 15 South Seventh St.

Jos. Walton, No. 413 Walnut St.

Geo. J. Scattergood, No. 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clerk of the Board of Managers, No. 1313 Pine Street Philadelphia, or to any other Member of the Board.

MARRIED, in Friends' Meeting on Twelfth St., Philadelphia, 3d mo. 3d, 1869, MARK BALDRISTON to LYDIA E. VAN BLARCOM, daughter of Elijah Cole, late of Thordike, Maine.

DIED, at his residence near Salem, Columbiana Co. Ohio, on the 10th of the Third month, 1869, ISAAC BONSALE, a member and overseer of Salem Monthly and Particular Meeting, in the 61st year of his age. He has been in a declining state of health for near a year past in the later part of which he passed through great bodily suffering until near the close, when he quietly passed away, leaving his friends an evidence that his end was peace, and we trust that our loss is his eternal gain.

WILLIAM H. FILE, PRINTER,
No. 423 Walnut street.